

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., No. 33.

CHICAGO, ILLINOIS, AUG. 27, E. M. 293. [C. E. 1903.]

WHOLE No 984

FOLLOWING THE CALF.

A POEM WITH A MORAL FOR ALL SLAVES OF PRECEDENT.

One day through the primeval wood
A calf walked home, as good calves should,

But made a trail all bent askew,
A crooked trail, as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead.

But still he left behind his trail
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;

And then a wise bellwether sheep
Pursued the trail o'er vale and steep,

And drew the flock behind him, too,
As good bellwethers always do.

And from that day, o'er hill and glade,
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about.

And uttered words of righteous wrath
Because 'twas such a crooked path;

But they followed—do not laugh!—
The first migrations of that calf;

And through this winding woodway stalked
Because he wobbled when he walked.

The forest path became a lane
That bent and turned and turned again.

This crooked lane became a road
Where many a poor horse with his load

Tolled on beneath the burning sun,
And traveled some three miles in one.

And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swiftness fleet—
That road became a village street,

And this, before men were aware,
A city's crowded thoroughfare.

And soon the central street was this
Of a renowned metropolis.

And men two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand route
Followed the zig-zag calf about,

And o'er this crooked journey went
The traffic of a continent.

A hundred thousand men were led
By one calf, near three centuries dead.

They followed still his crooked way
And lost one hundred years a day.

For this such reverence is lent
To well-established precedent.

A moral lesson this might teach,
Were I ordained and called to preach;

For men are prone to go it blind
Along the calf-paths of the mind,

And work from sun to sun
To do what other men have done.

They follow in the beaten track,
And out and in and forth and back,

And still their devious course pursue
To keep the path that others do.

—Sam W. Foss, in Our Nation's Crisis.

The Free Women's Choice.

On reading Lucifer, No. 981, I exclaimed: "Lillie D. White must be answered, and I hope some woman will do it. It is a pity to see men and women pitted against each other."

Let no one imagine I come forward to defend R. B. Kerr; he is abundantly able to defend himself, and furthermore I am not in agreement with him on many points; but I do wish to say most emphatically that I never saw any insult to man, woman or child in any of Comrade Kerr's writings.

It seems needless to suggest that "free speech" is free, and that limitation is restriction, and no more to be tolerated at the hands of a Lillie D. White than at those of a Comstock. Doubtless there will be others to take up this point.

If Comrade Kerr said that men are to have no choice whatever in the matter of propagation, he may answer for it. I do not believe he ever said, implied, or thought anything of the kind, for Comrade Kerr's strong point is reason. It is because of this that he has been attacked by Lillie D. White, and a few weeks ago by Lizzie M. Holmes. It would seem that both these women wish to see women's instincts, caprices and whims allowed full sway in the realm of reproduction. They resent the idea that the free woman will use her intelligence in directing her creative work toward true race progress. Here is my text:

"The social and sex reformers do talk and write a great variety of rot. 'The freedom or right of a woman to choose the father of her child' is one of their most precious maxims, and, to my mind, one of the rottenest. Women do not make any such choice; they don't want to, however free they may be. Women usually choose or are chosen by men as companions or lovers for their own grown-up mutual happiness. Children may result—more or less welcome, but instances are rare in which fathers are chosen in any other way."

That is true, such instances are rare—instances in which the happiness of the child and the good of the race are considered by couples about to beget offspring. That is why Lucifer exists; that is why "ignorance, poverty and crime" are populating the

world; that is the "bed-rock" reason for the "Abyss" in all our great cities, the bottomless pit in our civilization; that is why the Brotherhood of Man is no more than a hope, and the Joy of Living is less than a dream! Because selfish, unreasoning caprice, not intelligent social consciousness, is begetting and gestating the seed of the race.

"There is no reason to think free women will do differently," says Lillie D. White. If I believed that I should be tempted to cry, "To hell with the free woman, then! What is she good for?" If the freedom of women means nothing to the race, is it worth the pain of the travail through which it is being born into the world?

No, no! There is every reason to think free women will do differently. In spite of the fact that many women who call themselves "free" have escaped nothing but the legal compulsion or the ecclesiastical sacrament; in spite of the fact that many such women are living in the subservient, unthinking, haphazard way of their conservative sisters; in spite of the fact that many "free" children are mere accidents; in spite of the fact that even "free" women ruin their health and pervert their emotional natures by abortions—in spite of all this, motherhood is awakening to a consciousness of its supreme place in race-progress, and the glory of its possibilities in race-service.

In spite of us, without our understanding or consent, we are drafted into the service of evolution. Every blushing girl whose red lips quiver with yearning for her lover's kiss is being led by her own heart-throbs to the service of that society which produced her. Every amorous youth whose passion pushes him to the overcoming of obstacles, the winning of fortune, the scorning of pride and precedent, the risk of life itself, so he but win to closest union the object of his love, is being driven by the intensest forces of his being to race-service, to projecting himself, as it were, into another generation and adding his share to society—that society of which he thinks himself utterly

This is the law of life that the intensest desires of the individual link him to the race, and it goes on in spite of us, as it has gone on since ever creature moved upon this planet. And here, as in every human activity, man's intelligence enables him to modify conditions, to pervert his instincts, to retard progress; or to understand his place in society and to greatly accelerate progress. Man has been experimenting with himself. He has turned his faculties loose and has run riot in this, that and the other direction, but all this time he has been learning to know himself and his relation to the world. Just so surely as evolution proceeds in its orderly course from change to change, just so surely is man learning to consciously ally himself with progress; just so surely will the mothers of the race use their creative powers for social service, for the conscious bearing and rearing of superior children.

There are women to-day, free and unfree, who see in their sexual organisms something more than a means of obtaining and giving the delights of love. There are women to-day, unfree as well as free, who would scorn to conceive a child in a haphazard, unpremeditated way. There are women to-day who know that love alone will not insure superior children. There are women to-day who are denying the yearning of their mother-souls because they feel themselves unfit to bear strong, vigorous offspring, or because the men they love are not fitted to be fathers of children who will help to push on the progress of society. Women are beginning to waken to the responsibilities of their sex. And it is not instinct which is doing this, but reason. It is ever intellect which points the way; it is ever intellect which draughts the plans; it is ever intellect which directs advancement, but intellect can do no more than direct. No great reform has ever been brought about by intellect alone.

Intellect cannot build, cannot create, without feeling. The intelligent woman, if her affection is centered on herself or on her lover, on any little personal end or aim, will do no great service to mankind; but the intelligent woman whose soul has awakened to social consciousness, to a realization of her place in society, and to the love of progress—to such a woman the ideal becomes real, and such women will mother a race of men well worth while.

Yes, free women will choose fathers for their children. Free women and free men will choose their friends, their lovers, their companions, for love and mutual happiness, but children will not be considered a matter-of-course. Children will not be "more or less welcome," to come or not, as the result of careless indulgences. Children will come because desired and planned for with regard to their own chances of happiness and usefulness.

Free men and free women will regard their reproductive powers as sacred to the race, and they will seek by their fatherhood and their motherhood to produce superior children, to raise the standard of humanity, to build a race of free, self-poised, race-conscious human souls who shall create conditions wherein the Joy of Living shall be the breath of every day experience.

Free women will do this because freedom will give opportunity and opportunity will bring development and development will awaken the dormant social consciousness. This awakening of women is well worth all it has cost, and all it will yet cost, in pain, suffering, ostracism, disgrace, poverty, infamy.

Blessed is the woman against whom is pointed the finger of scorn for freedom's sake, for she shall be the herald of glad tidings, and from her martyrdom shall arise a new race of mothers whose motherhood is consecrated to progress.

ADELINE CHAMPNEY.

Mr. Stern's Social and Economic Views.

In No. 980 of *Lucifer*, Edward Stern asks: "Have the varietist unions ever contributed aught of good, true things to humanity?" It is my privilege to see several times a week one of the sweetest, prettiest and most lovable baby boys that ever entered this world through the portals of love—and his parents are varietists.

Shelley and Byron were both varietists, and their verses bear the stamp of imperishable genius—truth and reason garlanded with flowers.

Art, music, philosophy and literature owe some of their richest gems to the genius of men and women who secretly or openly released themselves from the chains of sexual superstition.

That good has also come from monogamic unions, I do not deny. These things also have come from monogamic unions: The slavery of woman to man; legalized and life-long rape; the exchange of woman for stock, bonds and titles; the perpetuation of disease; insanity, suicide and murder; finally, a necessary safety-valve in an army of prostitutes so large that all the churches in Christendom could not hold them. These things are the price of monogamy.

Says Edward Stern: "Judging from the reports of confessed varietists from whom I have secured considerable information, I can say that varietists are practically invariably on the lookout for new game. I am referring to male varietists, for I have never catechised the female variety."

In none of the authorities at my command do I find women defined as "game," and I therefore conclude that this new synonym for the sex is but another manifestation of the conventional attitude of man toward woman. Professional monogamy seems invariably to include the alleged inferiority of woman as a factor. I do not know why monogamic men, deriving their

impressions from monogamic women, should invariably arrive at this conclusion. As a remedy I suggest to Edward Stern that he temporarily discontinue his life-long habit, and catechise "the female variety." I really do not see why he should not converse with a varietist woman—there are some in Philadelphia, I can assure him—unless, perchance, there is somewhere a Monogamic Woman, brandishing a long and sharp stick, who makes it her business to see that conversation with the female variety is perpetually eliminated from Edward Stern's sphere of action. In the event of this hypothesis being correct, I can only extend condolences.

To be precise, I have thus far known of only two persons who could strictly be called monogamists, even theoretical monogamists. One is William Platt of England; the other was Jesus Christ of Jerusalem.

William Platt, if I am not mistaken, goes so far as to maintain that if a man and a woman have kissed each other once, they are forever bound to one another, and should one die within the hour, it is the manifest duty of the other to live continent and alone till death.

Jesus was even more far-reaching in his philosophy, and announced that he disapproved even of sexual thoughts concerning a woman with whom there was no marriage bond—at least, such is the inference that may reasonably be drawn from one of his reported sayings.

These two men certainly approached the highest altitudes of monogamic virtue. Compared with them, Edward Stern, for example, is a most unconsonable varietist (theoretically, my dear sir! theoretically), for he describes Shelley as a monogamist, knowing that he loved at least two women, one after the other, and loved the second before the death of the first.

Of course we understand that when a partner dies, the monogamist is absolved from his contract. Death is the only instrument of purification that renders a second, third, fourth, fifth or sixth partner permissible to a noble and self-sacrificing monogamist of high ideals. The man who married ten wives in about as many years, losing each in turn by death, was a monogamist in good and regular standing, no matter what reports may have been circulated to the contrary. "Yes," remarked the gentleman in question, "I am a monogamist; in fact, I have been a monogamist more times than any man of my acquaintance!" Measured by the same standard, some of our professional monogamists have been very, very monogamic—almost inconceivably so, in fact. This sort of "monogamy" should properly be classified as tandem variety, in contradistinction to sociable or contemporaneous variety.

With regret I admit that I did not preserve the copy of Lucifer containing Mr. Stern's great discovery in economics. From a brief paragraph in the article of his now under consideration, I infer that it is substantially the doctrine of equality of opportunity enunciated, among others, by the Anarchist Communists.

Some years ago this idea seemed to me a very plausible solution of the economic difficulty, but one day I read a little parable printed by some Socialist publication, and received a new light. I cannot repeat the parable exactly, but it may have been something like this:

"Half a mile down the road was placed a pile of five boxes, each box containing the economic life of one man for a year. At the starting point were five men in readiness for the race. The first was mentally and physically excellent; the second was perfect physically, but deficient mentally; the third was intellectually brilliant, but weak in body; the fourth was below par in both mind and body; the fifth had a good mind and body, but was intensely sympathetic.

"All started at the same place and time; all had the same distance to go; all were to use the same track, reach the same

goal, and receive the same reward—food, clothing and shelter for a year. What greater equality of opportunity could be conceived of?

"The race occurred; the third and fourth lagged behind; the fifth staid back to help them along; the second ran on all fours because he thought he could go faster that way; the first reached the goal ahead of the rest, took all the boxes, and possessed himself of the economic lives of the others.

"When the four suggested that it would have been more in accordance with justice to have a handicap race, the first replied: 'The trouble with you is that you have failed to carefully differentiate between equal division and access upon a basis of equality upon complying with like conditions.' Then the four cursed Edward Stern for his great discovery."

A. E. W.

[A. E. W. errs in imputing to Communists the doctrine of equality of opportunities. Their celebrated formula, "From each according to his deeds, to each according to his needs," by abolishing private property, removes the necessity of individual opportunity to acquire wealth.—H. R.]

Shelley's Theory of Love.

In No. 980 Edward Stern says:

"Is it not just possible that our varietist friends are in the habit of spinning virtuous fables? If they are as sound in all their assertions as they are in claiming the poet Shelley as a varietist in the sexual relation I am afraid that their gentle innuendoes are simply an aggravated case of what would popularly be termed 'hot air.' It will be in order for them to demonstrate the accuracy of their assertion regarding Shelley."

As I am the only writer in Lucifer that has recently referred to Shelley as a varietist, I suppose it is my business to answer Mr. Stern. Let me say, then, at once that my classification of Shelley as one who believed in the doctrine of variety is mainly founded on the following passages, all of which are taken from "Epipsychidion":

"I never was attached to that great sect,
Whose doctrine is, that each one should select
Out of the crowd a mistress or a friend,
And all the rest, though fair and wise, commend
To cold oblivion, though it is in the code
Of modern morals, and the beaten road
Which those poor slaves with weary footsteps tread,
Who travel to their home among the dead
By the broad highway of the world, and so,
With one chained friend, perhaps a jealous foe,
The dreariest and the longest journey go."

"True love in this differs from gold and clay,
That to divide is not to take away."

"Narrow

The heart that loves, the brain that contemplates,
The life that wears, the spirit that creates
One object, and one form, and builds thereby
A sepulchre for its eternity."

"If you divide suffering and dross, you may
Diminish till it is consumed away;
If you divide pleasure and love and thought,
Each part exceeds the whole; and we know not
How much, while any yet remains unshared,
Of pleasure may be gained, of sorrow spared;
This truth is that deep well whence sages draw
The unenvied light of hope; the eternal law
By which those live to whom this world of life
Is as a garden ravaged, and whose strife
Tills for the promise of a later birth
The wilderness of this Elysian earth."

Probably Shelley never used the words, "I am a varietist." I do not think the term was then invented. But without using these very words I cannot imagine in what language he could have expressed the fact more clearly than he has done in the passages I have quoted.

R. B. KERR.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Terms: one year, \$1; six months, 50 cents; three months, 25 cents.

Entered at the Chicago Postoffice as Second-Class Mail Matter.

Eastern Representative, E. C. Walker, 241 W. 143d street, New York.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Ideals—Ascending and Descending.

In this week's talk upon Ideals, instead of giving first place to a brother Virginian, as I did last week, I purpose to begin with my old-time friend and helper, Lillie D. White, who, as some of our readers doubtless remember, held the helm of Lucifer, held it firmly, held it well, for several months during an enforced vacation of its editor, that is to say, while I was away serving "God and the State" in one of Uncle Sam's bastilles.

Custom says that editorial comments should appear in the same issue that prints the article commented upon. While this plan has its advantages, there are objections worth considering. Editorial comments, in the same issue, discourage others who might wish to have something to say in reply to a given article. I did not read Mrs. White's article, "Breeding Prize Animals," till in print, and if I had done so, would probably have preferred to wait till Mr. R. B. Kerr could be heard from, or till some one of the many who I felt sure could present the other side of the shield should have her or his say.

Again, although it may have something of an egoistic flavor, I felt so sure the positions assailed were impregnable, so sure they were so deeply and safely founded in nature and reason that any and all assaults upon them would only have the effect of calling attention to their stability, their impregnability, that I preferred to use the space of Lucifer, for the time, for other purposes.

By his silence Brother Kerr seems to endorse this view. On the other hand, Adeline Champney thinks "Lillie D. White should be answered, and by a woman." See her article in this issue entitled "A Free Woman's Choice." And now that "Breeding Prize Animals"—Lucifer, No. 981—has called out an answer so admirable, so conclusive, as I think, perhaps it would be as well to let the matter rest for the present. As an object lesson, however, as one of the pictures that Lucifer is throwing upon the moving panorama of life, I think a few passing comments by myself may not be amiss.

Not as an oracle, however; not as "we the editor," but simply as one of Lucifer's writers do I venture to offer a word of dissent to or from the oracular, the self-sufficient, not to say the magisterial, the arrogant, the bigoted, the intolerant utterances of the article under consideration.

Is this language too strong? Please read the entire article, "Breeding Prize Animals," then judge.

When the thought of man or woman is characterized as "stuff," as "rot," "rottenest," and like expletives, is there no arrogance, no intolerance, no bigotry in this?

First, then, as in my late reply to Son Macdonald, editor of the Truth Seeker, I wish to say that if it be not unphilo-

sophical to regret anything, I feel disposed to regret that one who has done so much good work in the cause of human progress as has Lillie D. White should now be found throwing her influence on the side of reaction, of conservatism, of Toryism.

For those of our readers who do not have the issue of August 6 at hand I will quote the opening lines of the article to be commented upon.

"To give R. B. Kerr a continued hearing in Lucifer strikes me as being a severe test of one's advocacy of free speech. I should have to say of his article in 977, 'This is the end of the limit.'"

I do not need to remind Daughter Lillie White—though the mother of grown-up children, she is still young enough to be my daughter, according to natural generation—I do not need to remind my former brave and faithful lieutenant in the long-drawn battle for freedom of speech and of press, that Anthony Comstock, R. M. McAfee, Prosecutor Ady, Judge Foster and the jury that found me "guilty"—that all these believed there is an "end to the limit of free speech," and because they thought I had reached and passed that limit they shut me up in prison.

As Paul said to the Colossians—I think it was, "You did run well; who hath hindered you?" Has your late residence in the South land, near the ancient capital of pro-slavery conservatism, New Orleans, made a conservative, a reactionist, a Tory of you?

Can any one deny freedom of speech; can anyone set limits to freedom of speech, and still be a logical Freethinker?

Some one has said—was it John Milton?—"Save good faith there can be no limit to freedom of speech." Another, an English judge, said, "God forbid you should not be allowed to comment on the conduct of all mankind, provided you do so justly and honorably."

No one has shown that R. B. Kerr has violated these axiomatic definitions of what Freethought implies. Few writers for Lucifer have been less guilty of using offensive epithets, or of imputing dishonorable motives, when replying to his critics, than has R. B. Kerr. He is a man of decided convictions as to what the logic of Freethought involves or includes—on the sex question as upon all other social problems—and he expresses his views in strong, clear, courteous language. Of all Lucifer's contributors there is none whose manuscript copy is more welcome than his. He proves his faith by his works in contributing generously to help meet the inevitable expenses of publication. Let no one infer from this that the financial aid received from our British Columbian contributor is a prime factor in securing prompt insertion of his articles. I mention this fact incidentally to show that Freethought with him is not simply a beautiful ideal of the indefinite future, to be talked about and dreamed about, but a present reality to be practicalized, lived, worked for and sacrificed for.

It will be quite impossible to notice all the points raised by Daughter Lillie White, but will say that I accept all the challenges contained in her strongly worded article, whether aimed at R. B. Kerr or myself, and will now proceed to consider, very briefly, a few of these challenges.

First, as to "prize-animals." Yes, I wish to put myself on record here and now, if I have never done so before, as an advocate of breeding prize animals. I want to see the best possible results of breeding animals, whether quadrupeds or bipeds. Human animals, as we all know, are simply quadrupeds erected on their hind legs. I believe in breeding human beings so nearly perfect in mind and body that all will be winners of prizes—prizes in literature, in art, in science, in oratory, in economics, in all that makes life worth living. It is because so few are bred well enough to compete for and win these prizes that the world is so full of poverty, so full of sorrow and misery as it is

to-day. Someone has said, "The best product of any land is its men"—its women and men. To secure first-class prizes of any sort, or in any field, we must first have prize women and men to compete for the other and lesser prizes.

In breeding prize animals for profit—for beef, for milk, for wool, for speed or strength—but one leading point is considered, but in breeding human beings many points must be attended to, as Brother Kerr has well shown, but because many points are to be considered, must we deny the value of reason, of observation, of induction, and let chance, ignorance and indirection take the place of knowledge, of intelligent direction?

NOTHING TO WORRY ABOUT.

Again our critic says:

"For my part I don't see anything to worry about. Children are not failures by any means, and never have been. And now that so many have reached here successfully by the old route, why these doleful apprehensions for the future?"

Daughter Lillie's ideals as to what constitutes success in the reproduction of human beings seem easily satisfied. Let me ask her, or any of Lucifer's readers, How many men, women and children out of each hundred met on the streets of Chicago, or any other city, can be said to have reached the plane of mortal life successfully?

If the mere fact of arrival here; if the mere fact of being born alive, and with vitality enough to continue to live for a few years on the mortal plane, be counted success, then there are, perhaps, more successes than failures. But is this ideal of what constitutes success a high ideal? Should we as Free-thinkers be satisfied with it?

That such a standard of success should be satisfactory to Roman Catholics or to Calvinists, would not be strange, since they all believe in the old route, the old way of being born; that is, they all think that canon law marriage, priest-made marriage, is the true and right way in which children can reach the mortal plane. But have Freethinkers no higher ideals than these in regard to the way to secure success and to avoid failure in the matter of human reproduction?

There are many other points in this article, "Breeding Prize Animals," I should like to talk about, but again both space and time fail.

M. HARMAN.

Rest, Change, Vacation.

"Rest is not quitting the busy career;
Rest is the fitting of soul to its sphere."

—Goethe.

A good friend in Ohio writes:

"I hope you may be able to take a vacation—a real one, I mean; not simply a chance to work real hard at something else. It pays sometimes to feel, 'It is enough for me not to be doing, but to be.' I, with all your friends, would like to see you take a complete rest. If you never do anything more you have accomplished more than most persons, and the influence of your conscientious, earnest, busy life will live long after you."

Sincerely thanking the writer of these lines, I would say:

Absolute rest is undesirable, if not impossible. There is really no rest in nature. All is change, motion, action. Even in deepest sleep the heart, lungs, liver, kidneys, arteries, veins, capillaries, alimentary canal—all continue their usual work.

Even in "death" there is really no rest. As soon as the "vital functions" cease to function the work of disintegration begins, and though it may take years of time, even centuries, to complete the reduction of the now visible body to its elementary ashes and gases, the time comes when all that once composed our mortal form will have entered into other organisms.

Since, therefore, change, motion, action, is the rule of nature, the order of nature, the "law of nature"—to use a common

though incorrect phrase—the question to decide is, what kind of change of motion, of action, is best for each of us. While a certain degree of concentration of effort, of continuity of action, cerebral or muscular, seems necessary in any line of human endeavor, this same concentration, this perpetual repetition of the same or similar acts, becomes in time deadly from its monotony, its sameness, destructive to sanity, which we understand to mean health of body or of mind.

The truth of this proposition—namely, that change of some sort is necessary to health and longevity—needs no elaborated argument. The experience of mankind in all the past confirms the statement. Especially is it conceded that those whose occupations draw heavily upon the mental, the nervous system, rather than upon the muscular, must take vacations or periods of relaxation, of change; and while it is not impossible to get such relaxation within the home, or near one's place of business, it is the testimony of time and experience that change of place, change of scenery, of air, of daily associations, and particularly change from the crowded city to wooded hills and mountains, supply the conditions most effective in restoring or renewing mental and physical elasticity, health and vigor.

Our friends may remember that I had planned a summer vacation to begin about July 15. Conditions in office, including a three weeks' absence of my daughter, Lillian Harman, prevented the carrying out of that plan. Now a new date has been set for a trip to Kansas, partly for health but mainly to collect materials and put them in shape for finishing the promised history of Lucifer's ten years' fight with the suppressors of speech and of press in that state—two of which years were spent by its editor behind prison bars and bolts, wearing the livery of a "convict." This date is September 1.

To all who have helped me to put things in shape to take this vacation I wish herewith to return sincerest thanks. Much of the office work for some weeks past has been sending statements of account to subscribers in arrears. Many of these have responded, and many more, it is hoped, will do so soon; those who have not received statements are kindly requested to examine the tag on the wrapper of their paper and see whether their subscription has fallen behind, and if so, to send, if possible, something to help meet current expenses during my absence.

Another thing I must not forget, and that is to thank those who, while renewing for Lucifer, have thoughtfully sent—without solicitation from me—something to help defray the expenses of my proposed outing. These expenses need not be very large—having secured low rates over the Santa Fe Railroad. As to how far the trip is to be extended, the limit is not yet definitely fixed. A son of the mountains myself, I have long desired to see and climb the mountain ranges of New Mexico, especially those near Las Vegas, at which place I have relatives and sympathetic friends. Whether this wish can be gratified is yet an unsolved problem.

In this connection I will only add that, to my thinking, autumn is the real vacation season—the time of all times to lay in a stock of health and energy, mental and physical. To all who can possibly get away from humdrum toil to the woods and hills for a part at least of the glorious September and October days, this great privilege certainly should not be neglected.

M. HARMAN.

Wanted—Addresses of thirty people who would appreciate a free trial subscription to Lucifer. An Eastern friend sends us \$3 to pay for trial subscriptions, and asks our friends to send us the names, as he is unable to do so. We hope to receive the addresses from readers of Lucifer, and in this way extend Lucifer's circulation.

Co-operative Settlement.

Calle de San Francisco, 71, Monterey, Mexico.

I move that Lucifer invite David McKinney of Antlers, I. T., to occupy a column in answering for general information the most practical of the inquiries he may receive, called out by his letter in No. 982 on the prospects and conditions for settlement in that vicinity. Mr. McKinney's letter bears the stamp of clear judgment. As style tells the man, it tells that he is a good observer and safe informant.

If a number would locate in one place, they could buy a tract of land, to be divided at cost. This would be a great saving in the price and would avoid another difficulty, namely, that the individual wanting a very small tract perhaps cannot now buy it at all. There is no need for the land to be divided into equal quantities. Let the price be so much per acre, plus the expense of survey and deed to each lot, large or small. If the price suits I know of one or two who will help to buy a tract on condition that it is to be all paid for at the start; no debt or lien.

Are the Choctaws to have all the land or only a part of it? Are they allowed to sell their land after they get the allotment? What conditions and restrictions are placed on them as to selling? About what will be the price for watered agricultural land and what for grazing land? What sort and quantity of timber is there? What taxes? Others will ask about leases.

Nearly every proposition to form a settlement elicits the information that there are only half a dozen persons prepared to co-operate at once. It seems, therefore, that the best possible thing now is for the few to begin such vicinity-co-operation, not going a needless distance, as such small beginnings can be made in many different places. Economic success presupposes some experience in the industry to be followed or capital to sink in acquiring the knowledge. But this latter loss may be small when newcomers are brought in touch with good neighbors, whose example is a guide in novel pursuits and conditions.

The one acting as secretary or organizer—in this case Mr. McKinney—should be told what each inquirer knows of farming, stock raising and any other occupation, and each had better say how much cash he or she can and will put into the purchase of land, if prices and conditions of the country suit.

Let us form centers of industry and refuges for the oppressed. Let us do this in many places and quietly.

ROBERT MOORSHOLME.

Evils of Child Labor.

The strongest argument against the employment of children under 10 years of age in factories is plainly the physical argument. No child compelled to labor many hours a day in a monotonous routine of toil can escape the consequences, and these are, in the majority of cases, such as tend to the stunting and weakening of the race. Such children may not die; they may live to become fathers and mothers, but they will be physically, mentally and, in consequence, morally weak and liable to disease. In short, a race of imperfect men and women will be the result of these unnatural conditions.—Exchange.

The most agonizing fear of a true lover is that his lady shall think him a weakling.—On Satan's Mount.

Let us, then, be what we are, and speak what we think, and in all things keep ourselves loyal to truth, and the sacred profession of friendship.—Longfellow.

Prejudices are to be destroyed, not tolerated.—Winwood Reade.

Subscribers receiving more than one copy of Lucifer will please pass the extra copy to some friend, with recommendation to subscribe for same, if only for a trial of three months. Non-subscribers receiving a copy, whether marked sample or not, will please regard the same as an invitation to subscribe.

VARIOUS VOICES.

C. B., New York: Your father asked me what I thought of "Marred in the Making." It is fierce. I wish that those who need such literature could read and profit by it. This prenatal influence is to a great extent beyond my comprehension. I have seen so many contradictory results of prenatal influences that I give it up. Of course we want welcome children and no others. The women of to-day have these matters pretty much in their own hands if they so desire, but in many cases their wishes run in other directions—dress, luxuries, "good times," etc. I like Lucifer and am very glad your father and you have been able to keep it going. It certainly is doing good work, although to a great extent this work is poorly appreciated; but, after all, what good work is appreciated at the time it is being done? "The Chaste Woman"—I did not enjoy Lena Belfort in this article. I thought there were a number of good points in George Brown's article in 979. There it is, you see; one enjoys one article and another enjoys another article.

[The above is taken from a personal letter written by one of the most intellectual of Lucifer's readers; a woman who has done a great deal of efficient work in promulgating radical ideas in the last twenty or more years. It is true that but little is known about prenatal influence. But that fact should not deter us from endeavoring to discover more about it. The fact that we know but little about prenatal influence does not prove that it does not exist, any more than the fact that until recently we were unable to put electricity to use prevented people receiving electrical shocks. If we are able to learn as much regarding prenatal culture in the next hundred years as we have learned of the uses of electricity in the past hundred years we will be very fortunate indeed. Some of Lucifer's readers have expressed indignation against George Brown for his recent communications in Lucifer. I presume Mr. Brown wishes his writings to be taken seriously—but not too seriously. In Philadelphia, where Mr. Brown is "at home," he has the reputation of being something of a wag, and one who likes to "stir up the animals" in the discussions in the meetings.—L. H.]

Walter Breen, Omaha, Neb.: Am glad to hear that you contemplate calling your projected autobiography "The Inquisition in the Twentieth Century," or similar title, and enlarging the scope. Someone should write this up, if for no other purpose than to furnish data for the historian of later centuries, and as you have been through the fire and can speak of some of the social ostracism and unpleasantness attending reform I believe you are as well, if not better, equipped to paint the proper historic picture than any one that I know. I for one will be only too glad to wait five or twice five years for your book, believing that the best productions—the most finished and complete productions of the literary art—are not made to order, as it were, but are evolved gradually from time to time as occasion offers an opportunity to the writer to think and spread on paper his best ideas.

M. B., New York: To the kind unknown who took the trouble to send me a marked copy of Adiramled I would say that either it is some one who knows me well and thinks I will be pleased with the especial paragraph that is marked or it is some one who doesn't know me at all and thinks the marking will be a squelcher to my opinions. I wish to say that I am entirely in sympathy with the paragraph and return thanks to the sender. Will subscribe to the paper.

J. C. Buchanan, Pittsburg, Kas.: You may take out my card. It has fully met my purpose. I can bear testimony to the efficiency of Lucifer as an advertising medium.

A. C., Massachusetts: Please send me a copy of "The New Hedonism." I wish to give it to a friend whom I hope to rescue from the academic life she is now sinking into.

AT LAST I HAVE THEM!

Cabinet photographs of Ida C. Caddock, victim of the Postal Inquisition. We can not sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 35 cents each, two for 50 cents. Address Edwin C. Walker, 244 West 143d street, New York, N. Y.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

Special offer: This valuable work sent free on receipt of 25 cents for a thirteen weeks' trial subscription to Lucifer, the Light Bearer. Address M. Harman, 500 Fulton Street, Chicago, Ill.

EAT SOME SAND!

About five years ago, Prof. William Windsor, LL. B., Ph. D., the world's most eminent Phrenologist, discovered the Sand Cure for Indigestion and Constipation, and since that time more than a half million sufferers have tried it and found that it is Nature's Simple Remedy, by restored health. It does not purge or gripe, but it cleans the body out.

"The Natural Life" is the title of Prof. Windsor's monthly magazine in which the Sand Cure is fully described and discussed. It is devoted to the teaching of Vitaphy ("the wise way of living"), Natural Diet, Health and Character Culture, Righteousness and Freedom. One Dollar per year.

PROFESSOR WINDSOR will send full directions for the Sand Cure to anyone sending 25 cents for a three months' trial subscription to The Natural Life. Address THE WINDSOR PUBLISHING CO., Back Bay Post-office, Boston, Mass.

A PRIVATE MATERNITY HOME

Or Lying-In Hospital for Women During Pregnancy and Confinement. Especially adapted to those who wish to avoid publicity. We provide a home for the infant by adoption if desired. For particulars and terms give description of case, and address C. S. WOOD, M. D., Suite 21, 119 LaSalle St., Chicago, Ill.

RADICAL LITERATURE.

For Sale by M. Harman, 500 Fulton Street, Chicago.

SCIENCE IN STORY; or, Sammy Tubbs, the Boy Doctor, and Sponsie, the Troublesome Monkey. For young folks. Dr. E. B. Foote. Five volumes in "red line," presentation edition, \$5; five volumes, plainer binding, \$2.50; all in one volume, \$2.

STUDIES IN SOCIOLOGY. In four parts: I., The Law of Happiness; II., The Law of Individual Control; III., The Law of Exchange; IV., The Law of Environment. Albert Chavannes, 25c.

THE ABOLITION OF MARRIAGE. John Beverly Robinson. Together with Isabel's Intention (Marlette). Reminiscences of Berlin Heights (A. Warren), and The Seres and Love in Freedom (Oscar Rotter). 25c.

THE NEW HEDONISM. Grant Allen. The opening paragraph says: "The old asceticism said: 'Be virtuous and you will be happy.'" The new Hedonism says: "Be happy and you will be virtuous." In another place the writer says: "In proportion as men have freed themselves from mediæval superstitions have they begun to perceive that the unclean and impure things are celibacy and asceticism; that the pure and beautiful and ennobling thing is the fit and worthy exercise of the reproducing function." Paper covers; 30 large pages; twelve copies, 50c; single copy, 5c.

THE TEMPERANCE FOLLY; or, Who's the Worst? Lois Walsbrooker. Dedicated to the wrecks and so-called sinners of a false civilization. 10c.

VACCINATION A BLUNDER IN POISONS. O. F. Nichols. "Vaccination will undoubtedly rank as the greatest and most pernicious failure of the century; this conclusion is no longer a matter of opinion, but of science," said Alfred Russell Wallace, and in this booklet the facts are arrayed in support of this assertion. 25c.

THE BIBLE. John E. Remsburg. Contains eleven chapters on the authenticity of the Bible, based on the best authorities of the time; thirteen on the credibility of the Bible, ten on the morality of the Bible, and an appendix in which Mr. Remsburg sets forth unanswerable arguments against the divine origin and in favor of the human origin of the Bible. Twenty-six pages of index enable the reader to instantly refer to any authority quoted or argument used. Mr. Remsburg is one of the most careful, accurate and painstaking writers, and his book is a compendium of the latest scholarship and rationalistic thought on the subject. The late Colonel Ingersoll began his famous lecture on the Bible by saying: "Some one ought to tell the truth about the Bible." This Mr. Remsburg has done—done it fully, and done it well. Large 12mo., 500 pages. Cloth, \$1.25.

THE HOME CYCLOPEDIA OF MEDICAL, SOCIAL AND SEXUAL SCIENCE. Contains a full, plain and easy-reading treatise on "Health and Disease, with Recipes"; all the average reader can profitably learn of personal hygiene and common diseases (including special, separate chapters for men and women); all right up to date, and fully illustrated with hundreds of photo-engravings and chromo-lithographs. Contains also the already popular "Plain Home Talk" about the relations of the sexes and social customs in all ages and all countries, with "original and startling" suggestions for social reforms; newly revised, enlarged and well illustrated. All is "heart to heart" plain home talk from a clear-thinking, plain-speaking, liberal-minded medical author of over forty years' experience. Nearly 1,000,000 of his former books sold. A curious book for curious people, and a sensible book for every one. Answers 1,000 delicate questions one would like to ask one's regular physician and yet doesn't want to. 1,243 pages; 400 illustrations (30 in colors); 250 recipes. Cloth bound, \$2.

ISOLA; or, The Disinherited. A drama in six acts. Lady Florence Dixie. With Foreword by George Jacob Holyoake. Colored frontispiece. Cloth. \$1. Postage, 7c.

MODERN PARADISE. The Model Home. Solution of the Social Problem Future Greatness of Electricity. Proposed Experiment in Social Science. An Earthly Eden and How to Attain It. A Unique Power Plant, Wonderful System of Education. Elegantly Illustrated. Prof. Henry Olerich. 50c.

THE STORY OF IJAIN; or, The Evolution of a Mind. Lady Florence Dixie. With Epilogue by "Saladin" (W. Stuart Ross), and four illustrations beautifully printed in colors. \$1. Postage, 5c.

EAST TENNESSEE SKETCHES. A. and Cecile Chavannes. 25c.

SONGS OF A CHILD, AND OTHER POEMS. By "Darling" (Lady Florence Douglas, now Lady Florence Dixie). Parts I. and II. together in one volume, with three portraits printed in colors. \$1.50. Postage, 12c.

THE MAJESTY OF SEX. Nancy McKay Gordon. This is the book written from the standpoint of experience. Therefore, it will satisfy in a vital way the cry of the hungry soul. It is practical and elucidative; personal and real; individual and ideal. It instructs how the creative forces of the body may be transmuted, transformed and directed. It teaches of celestial love on earth now. It shows how the truly wedded pair may make all things subservient to their needs. It goes right to the heart of the subject, its universality and right use. It does not deal in the theory of any other writer, but is written in the unique style of the author. Send for this book and learn the secret of the gods. They move with divine recklessness—spontaneously. Beautifully bound; initial letter beginning each paragraph; artistic from every point of view. \$2.

VINDICATION OF THOMAS PAINE. Col. R. G. Ingersoll. Dealing with all the slanders brought against the name and fame of Paine. A little pamphlet which every admirer of Thomas Paine should have by him for reference. Paper, 15c.

WHY THE UNDERTONE? An open letter to Judge Gary. Sarah E. Ames. 10c.

LIBERTY. Political, Religious, Social and Moral. A. F. Tindall. 5c.

VACCINATION A GIGANTIC CRIME. Samuel Darling. 15c.

VITAL FORCE. Magnetic Exchange and Magnetation. Albert Chavannes. 25c.

THOMAS JEFFERSON. His Political, Social and Religious Philosophy. Gen. M. M. Trumbull. 5c.

RELIGIOUS, POLITICAL AND SOCIAL FREEDOM. A lecture by Juliet S. Severance, M. D. 10 cents.

ECONOMICS OF ANARCHY. A Study of the Industrial Type. Dyer D. Lum. 15c.

WHAT IS RELIGION? Ingersoll's last public address, delivered at the meeting of the Free Religious Association in Boston on June 2, 1899. To which is appended the poem, "Declaration of the Free," the last verse written by the great Freethinker. 5c.

NORA, A DOLL'S HOUSE, and GHOSTS. Ibsen. Cloth. 75c.

PERSONAL RIGHTS AND SEXUAL WRONGS. Oswald Dawson. 20c.

PRIESTLY CELIBACY. Prof. A. L. Rawson. Together with The Incoherence of Transition (E. C. Walker), Motherhood in Freedom (Moses Harman), The Greatest Sin (an allegory, R. B. Kerr), and Jealousy, the Foe of Freedom (Oscar Rotter). 25c.

A CHAMBERMAID'S DIARY. By Octave Mirbeau. Translated from the French by Benj. R. Tucker. 480 pages. Handsomely bound in cloth. \$1.50.

A TALE OF THE STRASSBURG GEES. R. B. Kerr. Together with The Strike of the Strassburg Geese (G. W. Coolidge), A Traveler's Tale (R. B. Kerr), The Cat's Story (Emile Zola). 25c.

CHICAGO CONFERENCE OF TRUSTS. Speeches, debates, etc.; 31 portraits of delegates, including Benj. R. Tucker, Laurence Gronlund, William Jennings Bryan, Samuel Gompers, Louis F. Post, and George Schilling. 624 pages. 50c.

DAWN OF CIVILIZATION. The; or, England in the Nineteenth Century. J. C. Spence. 175 pages. 25c.

THE UNWOMANLY WOMAN. Lizzie M. Holmes. Together with That Gross Fraud, Yclept Society (Moses Hull), Virgin Soil (George Egerton), and Normal Sexual Action (Ernest Winne). 25c.

IN BRIGHTER CLIMES; or, Life in Socioland. Albert Chavannes. 25c.

INFIDEL DEATH-BEDS. "Idle Tales of Dying Horrors." G. W. Foote. Brief biographical sketches of 97 Freethinkers, including Bruno, Buckle, Byron, Comte, Darwin, George Eliot, Gibbon, Goethe, Hugo, Harriet Martineau, Mill, Paine, Madame Roland, George Sand, Shelley, Volney and Voltaire. 25c.

JOHN'S WAY. A domestic radical story. Elmina D. Slenker. 25c.

DAWN-THOUGHT ON THE RECONCILIATION. By J. Wm. Lloyd. An inspired treatise that, with insight and solution, touches all the questions of life, love, soul and society. A prose-poem, simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of life. A religion of growth and the overlook—freedom and optimism. Read it. Printed in old style antique type, rubricated with portrait of the author. In two editions, de luxe, and plain. Prices, \$1.25 and \$1.00.

THE SLAVERY OF OUR TIMES. Count Leo Tolstol. With portrait of the gifted author, and introduction by the translator, Aymer Maude. Chapter titles: I. Goods Porters Who Work Thirty-Seven Hours. II. Society's Indifference While Men Perish. III. Justification of the Existing Position of Science. IV. The Assertion of Economic Science that Rural Laborers Must Enter the Factory System. V. Why Learned Economists Assert What Is False. VI. Bankruptcy of the Socialist Ideal. VII. Culture or Freedom? VIII. Slavery Exists Among us. IX. What Is Slavery? X. Laws Concerning Taxes, Land and Property. XI. Laws the Cause of Slavery. XII. The Essence of Legislation is Organized Violence. XIII. What Are Governments? Is It Possible to Exist Without Governments? XIV. How Can Governments Be Abolished? XV. What Should Each Man Do? An Afterword: Well Printed on heavy paper; substantially bound. 188 pages. 65c.

FREE PRESS. Arguments in support of demurrer to the indictment of M. Harman, E. C. Walker and Geo. Harman, under the Comstock law. G. C. Clemens and David Overmeyer. 20c.

GIORDANO BRUNO. His Life, Teachings, and Martyrdom. Burned for heresy in Rome, Feb. 17, 1600. 5c.

MEN, WOMEN AND CHANCE. William Platt. Containing two tales: The Ascent to the Heights, and Blind Men and Seeing. Well printed on heavy paper and artistically bound in cloth; gilt top, rough edges. 75c.

RIGHTS OF MAN. Thomas Paine. Answer to Burke's attack upon the French revolution. A political treatise of great general value, as advocating liberty and democracy. Contains the fundamental principles of true republicanism. Cloth, 50c; paper, 25c.

RUBAIYAT (Quatrains) OF OMAR KHAYYAM. Edward Fitzgerald's interpretation; with original introduction; latest version. Special cover, Paper, 15c.

RULED BY THE TOMB. A discussion of Freethought and Free Love. Orford Northcote. 10c.

CHILDREN OF THE ITALIAN POOR. Paola Lombroso. 5c.

OUR WORSHIP OF PRIMITIVE SOCIAL QUEENERS. R. C. Walker. Contents: Love and Law; The Meloch of the Monogamic Ideal; The Continuity of Race-Life; and Tyranny; Food and Sex Fallacies; a Criticism; When Men and Women Are and When They Are Not Varietists; The New Woman; What is She? What Will She Be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love: Its Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy Love; and Trust Versus Fear; Reflections upon Reading William Platt's "Women, Love, and Life." 110c.

AGE OF REASON; An Investigation of True and Fabulous Theology. Thomas Paine. Cloth, with steel portrait. 80c.

THE ORIGIN OF THE FAMILY, PRIVATE PROPERTY AND THE STATE. Frederick Engels. Chapter titles: Prehistoric Stages; The Family; The Iroquois Gens; The Grecian Gens; Origin of the Aryan State; Gens and State in Rome; The Gens Among Celts and Germans; The Rise of the State Among Germans. 317 pages; bound in cloth. 60c. Postage, 5c.

WOMAN AND HER RELATION TO THE CHURCH OR CANON LAW FOR WOMEN. Harriet M. Cloon. A succinct statement of the position to which women were doomed by the Church Fathers and authorities. Every woman should possess a copy. 10c.

MARRIAGE IN FREE SOCIETY. Edward Carpenter. One of the best short works on the subject. Daintily printed. A charming little gift book. "Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it." 25 cents.

HILDA'S HOME; A Story of Woman's Emancipation. Rosa Graul. With Macaulay, Rosa Graul would say, "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman will be less loving and lovable, or that man will be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish. 425 pages. Cloth, \$1; paper, 50 cents.

THE CURSE OF MATERNITY. From the French of Henry Fèvre. Together with How to Escape the Curse (Jonathan Mayo Crane), Woman's "Duty" to Bear Children (R. C. Walker), True and False Morality (C. L. James), Love's Law (William Francis Barnard). 25 cents.

GOVERNMENT ANALYZED. John R. Kelso. Contents: Derivations and Definitions of Political Terms; Various Forms of Government; General Principles of Government; Origin of Government; Declaration of Independence; Articles of Confederation; Defects of the Confederation; Formation of the Constitution of the United States; Taxation; Tariff or Protection; War Punishments; Marriage; Religion; Prohibition; Money; What a Government Should Be. 519 pages. Cloth binding, somewhat damaged, and reduced from \$1.50 to 50 cents.

LUCIFER. Bound volumes, \$1.75; unbound, \$1.

VICE: ITS FRIENDS AND ITS FOES. Edwin C. Walker. Contents—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spelling of the Heathen"; What Are the Effects of Raids and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Purifying" The Tenements; Action for Advanced Women. With appendix: The Wanderings of a Spirit; Our Fair Civilization. The Folly and Cruelty of it all. 15c.

RELIGION AND RATIONALISM. The relation of each to human liberty. The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Free-thinkers who are only unbelieving or disgruntled religionists. The necessity for separate organizations and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. E. C. Walker. 5c.

THE COMING WOMAN. Lillie D. White. 5c.

THE FOUNTAIN OF LIFE; or, The Threefold Power of Sex. Lois Waisbrooker. 50c.

THE REVIVAL OF PURITANISM. R. C. Walker. 10c.

THE RIGHTS OF CHILDREN. R. B. Kerr. Together with What Are Women Here For? (E. B. Foote, Jr., M. D.), The New Martyrdom (Lillian Harman), and The Will from the French of Guy de Maupassant. 25c.

LIBERTY IN LITERATURE. Testimonial to Walt Whitman. "Let us put wreaths on the brows of the living." An address delivered in Philadelphia, Oct. 21, 1890, with portrait of Whitman. Containing also Col. Ingersoll's address at the funeral of Walt Whitman March 20, 1892. Cloth, 50c; paper, 25c.

LIZZIE MELTON. A story of a self-reliant girl. By Albert Chavannes. With portrait of author. 25c.

LOVE'S COMING OF AGE. Edward Carpenter. This is a book with which few will wholly agree, but which nearly every one can read with profit and enjoyment. The subject is the relation of the sexes in the past, present and future, and it is treated with absolute frankness and fearlessness by a writer who unites a broad outlook, a strong grasp of his subject and a charming literary style. The following table of contents will indicate the line of thought followed by the author: The Sex Passion; Man, the Ungrown; Woman, the Serf; Woman in Freedom; Marriage, a Retrospect; Marriage, a Forecast; The Free Society; Some Remarks on the Early Start and Sex Worship; Notes on the Primitive Group Marriage; Jealousy; The Family; Preventive Checks to Population. The book is printed on extra book paper and handsomely bound in cloth. \$1.

WHAT THE YOUNG NEED TO KNOW: A Primer of Sexual Rationalism. Edwin C. Walker. "Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 43 large pages. 10c.

THE SOCIAL QUESTION. A discussion between Juliet H. Severance, M. D., and David Jones. 35 cents.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

Lucifer will not be sent "by return mail" unless stamps for postage are enclosed with order.

TO NEW SUBSCRIBERS

Your subscription is paid to No. If you have not ordered Lucifer, a friend has subscribed for you. If you do not wish to receive it, please notify us by card or through your postmaster. If you wish to become a regular subscriber you will confer a favor by renewing before the expiration of your trial subscription.

A PHYSICIAN IN THE HOUSE. A New Family Medical Work. Dr. J. H. Greer. This book is up to date in every particular. It will save you hundreds of dollars in doctors' bills. It tells you how to cure yourself by simple and harmless home remedies. It recommends no poisonous or dangerous drugs. It teaches how to save health and life by safe methods. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure. It is not an advertisement and has no medicine to sell. It has hundreds of excellent recipes for the cure of the various diseases. It has 18 colored plates showing different parts of the human body. The chapter on Painless Midwifery is worth its weight in gold to women. The "Care of Children" is something every mother ought to read. It teaches the value of Air, Sunshine, and Water as medicines. It contains valuable information for the married. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting it. It has 300 pages, is neatly bound in cloth, with gold letters, and will be sent by mail or express, prepaid, to any address, for \$1.75.

VACCINATION A CRIME. With Comments on Other Sanitary Expectations. Felix L. Oswald, M. D. "Vaccination spreads diseases; vaccination impairs the organic functions; vaccination encourages reliance on worthless remedies; vaccination spreads smallpox; compulsory vaccination furnishes dangerous legal precedents." With illustrations of diseases frequently resulting from vaccination. 135 pages. 15c.

THE WHOLESOME WOMAN. J. H. Greer, M. D. The latest and most complete work of its kind. Four books in one volume. Part I—SEX AND LIFE: The Principle of Life; The Dominant Power of Life; The Temple of the Soul; The Unfolding of Womanhood; The Fulfillment of the Law; The Fruits of Fulfillment; Home and Home-Making. Part II—TOKOLOGY: The Organs of Generation; Menstruation; The Marriage Relation; Conception and Prenatal Culture; Child Birth; The Hygiene of Infancy; Development from Birth to Puberty; Disorders of Infancy and Childhood; Affections Peculiar to Women; What Determines the Sex of Offspring. Part III—CHILD-CULTURE: The Foundation of Moral Uprightness; The Kindergarten (with diagrams); Manual Training. Part IV—HEALTH AND HYGIENE: Long Life Not a Secret; "Breath is Life"; How, When and What to Eat; Sleep and the Bath; Clothing and Dress; Mental and Physical Culture; What to Do in Sickness; What Not to Do in Sickness; Care of the Eyes and Ears; Care of the Extremities; Poisons Used as Medicines; The Application of Heat and Cold; Unnecessary Surgical Operations; An Ounce of Prevention. The complete work is published in one handsome, large quarto volume of 510 pages, with photogravure frontispiece, portrait of the author, 16 full-page half-tone and numerous smaller explanatory illustrations. It is printed on an extra quality of paper from new electroplates, and each volume is accompanied by a separate supplement of 41 plates (printed in colors), illustrating Sex in Plant Life; the Human Sexual Organs and the Laws of Reproduction; the Development of the Human Embryo and Fetus, showing nourishment and growth from day to day and month to month; the Plan of Fetal Circulation, etc. In extra cloth, with special emblematic cover design, \$2.

THE SANCTITY OF MARRIAGE, as viewed from a moral and sanitary standpoint. A solemn protest against the present demoralizing management of that institution, its effects upon offspring and its influence upon education. By Dr. Robert A. Greer. A valuable "opening wedge" in missionary work. Price reduced from 25c to 15c.

TOKOLOGY. A book for every woman. By Alice N. Stockham, M. D. Illustrated. Tokology teaches possible painless pregnancy and parturition, giving full, plain directions for the care of a woman before and after confinement. The ailments of pregnancy can be prevented as well as the pains and dangers of childbirth avoided, and women need not go down to death giving birth to children. English, German or Swedish. \$2.25.

DR. FOOTE'S SOCIAL SCIENCE SERIES OF DIME PAMPHLETS—Wedlock, Scientific Marriage; Heredity; A B C of Temperaments; Powell and His Critics; Physiological Marriage; Physical Improvement of Humanity; Causes of Disease, Insanity, and Premature Death; A Step Backward. Any of the above books sent by mail on receipt of price.

MISSING LINK IN MODERN SPIRITUALISM, THE. A. Leah (Fox) Underhill. With portraits of the Fox Sisters and others. 473 pages. Cloth. Reduced to \$1.

KAREZZA. Ethics of Marriage. A bold, brave book, teaching ideal marriage, rights of the unborn child, a designed and controlled maternity. Sample pages free. \$1.

BORNING BETTER BABIES. Through regulating reproduction by controlling conception. E. B. Foote, Jr., M. D. 25c.

MAGNETATION, and Its Relation to Health and Character. Albert Chavannes. 25c.

PERSONAL EXPERIENCES of Two American Anti-Vivisectionists in Various Countries. Philip G. Peabody. With an Appendix by Col. R. G. Ingersoll. Reduced from 50c to 25c.

SEXUAL PHYSIOLOGY FOR THE YOUNG. Being the fifth volume of "Science in Story." 250 pages; cloth bound; illustrated. 50c.

LITTLE LESSONS FOR LITTLE FOLKS. Elmina D. Sienker. Boards. 40c.

THE PRODIGAL DAUGHTER; or, The Price of Virtue. Rachel Campbell. Together with Legal Wifehood (Lucinda B. Chandler's), Life's Gifts (Olive Schreiner), and Marriage—What It Was and Is; Will the Coming Woman Marry? 25c.

INSTITUTIONAL MARRIAGE. From the viewpoint of an exiled Martian. M. Harman. 5c.